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The Word of Life in Living Language

By Walter Harrelson

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The Bible has begun to be rediscovered in our generation. The rediscovery began in the concentration camps, the bread lines, the ghettos, even in the fox-holes. Produced in times of crisis, its words forged on the anvil of a suffering people, the Biblical message always seems to turn up when man discovers anew his desperate need for it.

The Revised Standard Version has been produced, in part at least, because of this previous rebirth of Biblical faith. And it may be the means of carrying forward this revival until once more there is a place for the Bible — in home, in school, and even in the pulpit.

The Bible must always be in the process of translation. Language lives and grows, words fall into disuse and finally disappear. This has always been true. The few attempts to cling to an ancient classical style, or to recover a style long discarded, have always failed. It is not fair to the translators of earlier versions of the Bible to preserve their work unchanged after the words of their translation no longer convey the meaning which they intended. Vernacular translations of the Bible are intended to give the Word of Life in Living Language; when they no longer do so, they have lost their central meaning. The Bible must be understood if it is to live.

The authorization for this new revision of the Bible came from the International Council of Religious Education, now a part of the National Council of the Churches of Christ in the United States. In 1928 this Council obtained from Thomas Nelson and Sons the copyright to the American Standard edition of the Revised Version. In 1937 the Council voted to prepare the present Revised Standard Version. In their words, this revision was to "embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." This statement provides an excellent

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basis for an examination of the Revised Standard Version which is before us today.

Four points stand out in the above statement. 1. The RSV* is **not** an entirely fresh and independent translation from Hebrew, Aramaic, and Greek originals. It is a revision of a revision of a revision, which was itself a revision of a revision of a revision. That is, five major English revisions of English translations of the Old and New Testament stand behind the present one. 2. The RSV is a more accurate translation of the original Scriptures than has thus far been produced. Hence this new revision really gives us an older Bible than any generation before us has had since the Middle Ages, at least. 3. The RSV is designed for both public and private use. It is, therefore, not merely a study edition to be supplemented by an older version for public worship. It is produced with the deliberate aim of providing a translation which will be read from the pulpit, studied in the Church school classroom, and read in family and private devotions. 4. It is an authorized translation. That is, it is produced by the Churches for the Churches. It is not a private undertaking, but a public one. Eighty per cent of Protestant Christianity in America is represented in the Council which called for this translation. The Church has thus produced this translation for itself. Let us examine each of these four points.

1. The RSV is not a new Bible. It intends to preserve those qualities which have given to the King James Version a supreme place in English literature, as noted above. It is a revision of the American Standard edition. This was in turn a revision of the English Revised Version. And the English Revised Version was a revision of the King James Version. Nor does the story end here. The King James Version is itself a revision of the Bishop's Bible of 1568, and this was a revision of the Great Bible of 1540. The Great Bible was a revision of the so-called Matthew's Bible of 1537, which went back to the Coverdale edition of 1535. Coverdale's Bible was heavily dependent upon the incomplete English version, translated by the great William Tindale between 1525 and 1531. Here we come to the creative beginning of English translations of the Bible, although Anglo-Saxon, Middle English, and the Wyclif versions had already been made. Thus we get

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* Revised Standard Version.

the following chain of Bible translations which has led to the present version: Tindale's partial English edition in 1525-31; Coverdale's complete translation in 1535; Matthew's Bible, chiefly a revision of Tindale and Coverdale in 1537; the Great Bible, a revision by Coverdale of the Matthew's Bible in 1540; outside the chain, but highly influential, is the Geneva Bible of 1557-1560; then comes the Bishop's Bible of 1568; next the King James Version of 1611; then the English Revised Version of 1885; then the American Standard Edition of 1901; and finally the RSV.

So we see that the King James Version was only one link in a long chain. The translators in 1611 began with the Bishop's Bible as their basic text. They agreed at the outset that they were to alter the Bishop's Bible as little as the truth of the original allowed. They used all the available versions in English and other languages and sought constantly to check their translations against the best Hebrew and Greek text available to them. Their intention is clearly expressed in the Preface of the Translators, which is not usually printed in modern editions:

> "We never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones, one principally good one, not justly to be excepted against; that hath been our endeavor; that our mark."

In this aim they succeeded admirably. The version came when English prose was at its height, or one of its heights, of creativity and balance of expression. It is a marvelous, almost a miraculous, achievement which still stands today unique among the writings in the English language.

But it had many faults, which were very quickly noted. The translators were really quite conservative. Many of their best translations appeared in the marginal notes (over 6000 notes were given in the original edition). These notes called forth the caustic remark from Hugh Broughton, a brilliant scholar, out of favor at this time: "Who bade them put the errour in the text and right in the margent?" The same critic said of the entire version:

> "The late Bible . . . was sent me to sensure, which bred in me a sadnesse that will grieve me while I breath. It is so ill done. Tell his Majesty that I had

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rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches."

(H. Wheeler Robinson, ed., *The Bible in its Ancient and English Versions*, p. 209.)

This is of course an extreme judgment by an embittered, though gifted, scholar and must not be taken too seriously. However, the King James Version had to win its way slowly. Its chief rival was the very popular Geneva Bible, many editions of which were issued after the publication of the King James Version. Even the translators of the King James Version showed their attachment to the Geneva Bible by quoting from it in their preface, rather than from their own translation. And in the course of time, many unauthorized changes were made in the text of the King James Version, so that modern editions vary quite considerably from the original version of 1611.

The English Revised Version of the New Testament appeared in 1881, the complete Bible in 1885. Many significant discoveries had been made in the intervening years. There were many first-rate manuscripts of the New Testament discovered during this period, so that the text of the New Testament was older by nearly a thousand years than that which the King James translators had had. The study of the Biblical languages had advanced tremendously. As a result, the translators of the 1885 revision produced a much more accurate version than their predecessors. They were revising the King James Version, as we have seen, and they did so very conservatively. The archaic language of this version was preserved. When they improved the accuracy of the translation, they employed King James English in recording the improvement. The result was a much more faithful translation, but a much less beautiful and appealing one. For this reason, the Revised Version has never gained wide acceptance. The same is true of the American Standard edition, although this edition has eliminated many of the archaisms of the Revised Version. These two editions are admirable for study by the scholar, but they are not as suitable for public worship as the King James Version.

Many private translations of the New Testament have appeared in the last century, but none of them has won wide acceptance. The Weymouth New Testament is a very accurate and beautiful translation, as are the Goodspeed and Moffatt

translations. Moffatt has given us perhaps the best translation of the entire Bible ever produced by a single man. The University of Chicago translation of the Bible and the Apocrypha is also excellent, but none of these, by their very nature, has become a Church Bible in the full sense of the term. The Revised Standard Version has now been produced to provide what all previous versions lack. It is a revised version of the same Bible which has been revised so often before. It is no new Bible. It is really a much older Bible, for it rests upon much more ancient manuscripts than were available to any previous translators.

2. This brings us to the second point. It is a much more accurate version of the Bible. It is not, of course, the original Bible. This can never be produced. We would not be able to recognize the original Bible if it were to appear. It is impossible to say at exactly what time in history the Old Testament or the New Testament was fixed, completed in final form. The most that we can hope for is the earliest possible accurate text of the Hebrew-Aramaic Old Testament and the Greek New Testament. But it is an undeniable fact that we are closer today to this original text than any generation since the early Middle Ages ever was.

It might be helpful to list here some of the most significant discoveries which have been made since the publication of the American Standard edition in 1901. Papyrus fragments of large sections of the Greek New Testament have been discovered and published since that date, fragments which carry us back into the third and even into the second century A. D. Also many thousands of papyrus fragments of other Greek writings have been found which enable us to fix the meanings of many New Testament words much more precisely. Hebrew manuscripts have been found which go back into the fifth and sixth centuries A. D., and just recently, in 1947 and again in this year, manuscripts have been found of parts of the Hebrew Old Testament which go back, it appears, into the first century A. D. or even earlier. This is one of the most significant discoveries of the century. For example, a complete manuscript of the book of Isaiah has been found, which probably dates from the first century A. D., and this MS[1] was used in produring the Revised Standard Version. Other Hebrew MSS[2], found in a Cairo Synagogue, have made it possible for scholars

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[1] Manuscript [2] Manuscripts

to fix the vocalization of the Hebrew text much more precisely.

Early Canaanite literature has been found in abundance in southern Syria which has been of immense help in translating the early poetic sections of the Old Testament. These discoveries began in 1928 at the ancient city of Ugarit. Many inscriptions in West Semitic dialects have also been found in other places in Palestine and Syria. Discoveries in Northern Mesopotamia and in Asia Minor have shed great light upon the legal materials of the OT[3], so that these passages can be translated much more precisely. And all the documents in Semitic languages related to Hebrew have helped to fix the meanings of countless Hebrew words with more accuracy. One has only to compare the meanings given for words in a Hebrew Dictionary used by the American translators in 1901 with a modern Hebrew Dictionary to see the almost incredible progress which has been made in this area.

Let us look at a few examples which demonstrate this point. In the first place, the new version is more accurate because it is written in English which is in use today. For example, the King James Version translates Ps. 119:147, 148 as follows: "I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word." Here the word prevent is used in a sense no longer current: "to precede," "to rise before." The RSV reads, "I rise before dawn and cry for help; I hope in thy words. My eyes are awake before the watches of the night, that I may meditate upon thy promise." Or note Isaiah 8:21, a very difficult Hebrew verse. The King James Version has, "And they shall pass through it hardly bestead." "Hardly bestead" is an expression which is not likely to convey much meaning today. The RSV translates, "They will pass through the land greatly distressed."

In many other examples the greater accuracy of the RSV depends upon a better rendering of connecting words or Hebrew particles. Gen. 2:23 in the KJV[4] reads, "This is now bone of my bones and flesh of my flesh." The RSV reads, with the right nuance, "This at last is bone of my bones. . . ." In Gen. 6:3 the KJV translates, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an

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[3] Old Testament

[4] King James Version

hundred and twenty years." The RSV, which reads one word differently, and translates the conjunctions more accurately, has: "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." The same kind of accurate rendering of small connecting words changes the KJV translations of Ps. 51:4, "Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest," to the following clear sentence: "Against thee, thee only have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgment."

In other instances the RSV has departed from the consonantal text of the OT in favor of the versions or of a suggested reading, to bring sense into a difficult or meaningless passage. Gen. 4:8 reads in the KJV: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." But here it is clear from the versions that a break has occurred in the original text. The RSV therefore adds a clause from the Septuagint and reads: "Cain said to Abel his brother, 'Let us go out to the field.' And when they were in the field, Cain rose up against his brother Abel, and killed him."

I Sam. 13:1 is another one of the instances in which a break has occurred in the Hebrew text. This text is translated in the King James Version, "Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel . . ." This is of course no sensible translation at all, but it is all that the Hebrew literally allows. The RSV does not seek to cover up the fact that there is a break in the text; it reads: "Saul was . . . years old when he began to reign; and he reigned . . . and two years over Israel."

No one will be ready to admit that the translators have always made the wisest possible choice. All of us will have our objections. I feel, for example, that the margin has the correct text in Gen. 12:3. There the translators have rendered the great promise to Abraham, "and by you all the families of the earth will bless themselves." But this is the puniest and most anticlimactic ending imaginable, to a solemn and significant blessing for all the families of the earth. I admit that this translation is grammatically possible, and perhaps even slightly more common; but here in this passage only the

passive meaning fits the context: "in you all the families of the earth will be blessed." But the translators have put this reading in the margin. And there is at least one instance in which the translators have not made use of a new discovery available to them. In Hab. 2:5 the text, which is obviously corrupt, is translated, "Moreover, wine is treacherous; the arrogant man shall not abide." But in the newly-discovered commentary to the book of Habakkuk, found in a cave beside the Dead Sea, this text is quoted as follows: "Moreover wealth is treacherous . . .", reading for hayyayin, "wine," the common word **hon,** "wealth." In this instance it would seem that the variant reading should at least have been mentioned, if not accepted.

3. Our third point is that the RSV is designed both for public and private use. Here it is a deliberate and marvelous improvement over the American Standard edition which it is revising. This version was so literal as to be painfully awkward in many instances. It was thus simply not suited to pulpit use. Admirable for private study, it was greatly inferior to the King James Version in beauty and classic style. Does the RSV, with its greater accuracy, also maintain the beauty and vigor of the King James Version? I believe that it does. Of course, all of us will be reluctant to give up some dear and cherished translations which have become such a part of us. But no one, I believe, will deny that the translation now offered us is itself an almost miraculous work of art. Let us look at a few passages in which this assertion is supported, in my opinion. In a beautiful poem in the Book of Isaiah, Isa. 21:10, the following line appears in the KJV: "O my threshing, and the corn of my floor." This is a reference to the exiled and scattered people of Israel, strewn among the nations, ground under their oppresive heel. The RSV beautifully renders this thought, in much clearer and even more telling words, when it reads: "O my threshed and winnowed one." Then in the same book, Isa. 28:21, the KJV reads, "that He (that is God) may do His work, His strange work; and bring to pass His act, His strange act." How could that be improved? And yet it is improved in the RSV: "to do His deed—strange is His deed! and to work His work—alien is His work!" Or look at this passage from the book of Ecclesiastes. The KJV translates Eccl. 1:6: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." There

is no difficulty with the meaning here, and the passage has a beauty whch is undeniable. But the RSV has what may prove to be a classic translation: "The wind blows to the south, and goes round to the north; round and round goes the wind, and on its circuits the wind returns."

Any translation of the OT stands or falls on its rendering of the Psalms. Even the great Vulgate translation of Jerome at the end of the 4th century was not acceptable for the Psalms. Vulgate editions continue to give the Old Latin translations of the Psalms, even though their inferiority to that of Jerome is clear. I believe that the RSV's translations of the Psalms is going to be its most acceptable section, and will enable this version to win almost universal acclaim. Here are some of its marvelous renderings: Psalm 8 is one of the very well-known psalms, and yet the KJV's translation is really quite obscure. Look at these verses at its beginning in the KJV translation: "O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." The RSV here has: "O Lord, our Lord, how majestic is Thy name in all the earth! Thou whose glory above the heavens is chanted by the mouth of babes and infants, Thou hast founded a bulwark because of Thy foes, to still the enemy and the avenger." Here the sense is clear, and is incomparably expressed. Who can imagine an improved translation of the familiar beginning of Ps. 42? "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Yet the RSV gives these lines in a simplicity and clarity which are compelling: "As a hart longs for flowing streams, so longs my soul for thee, O God." And the restraint and reverence of the translators are also in evidence. They leave Psalm 23 virtually untouched, and rightly so, although they add no less than seven notes which give alternate readings. The sense is made unmistakably clear, but this most familiar passage of the OT is preserved intact. These examples may suffice to indicate that the translators have given us a work which deserves to replace, in both public and private settings, even our cherished KJV. This is, I believe, the highest tribute which can be paid to the new version.

4. Our last point is that this is an authorized version. In what sense can a translation be called authorized in our day?

It is certainly not authorized by royal or church fiat. The American Standard edition of the Revised Version was authorized by the International Council of Religious Education, an interdenominational body representing a good segment of American Protestant and Evangelical Christianity. It was therefore an authorized version, in so far as its sponsoring body represented the Churches. But the present version is even more properly called an authorized version. Eighty per cent of the Protestant and Evangelical churches of the U. S. and Canada are represented on the sponsoring board—now the National Council of Churches. It is therefore a version produced at the direction of the Churches and offered to the Churches who have produced it. Behind it stand the representatives of almost all the major American and Canadian denominations. It was produced by the thirty-two scholars who themselves came from almost all the major denominations, and including one scholar from the Jewish faith. There was an advisory board of 50 additional authorities representing the denominations. It is therefore, I believe, justly called an authorized version.

Yet we cannot deny that no one authorizes a translation except the local church groups who adopt it and the individual Christians who make it their version of the Holy Bible. It is the local community of believers and no one else, who will say whether it is really to be an authorized version.

We can make of this book another idol, or we can turn to it humbly and expectantly and meet our God. It does not solve all our problems. We must still use every tool of Biblical interpretation available, employ every teaching technique known. But it makes the Bible more easily available to men and women and children who "would see Jesus." It is a means through which the revolutionary Word of God Incarnate may be grasped, enjoyed, and obeyed. It is the Word of Life in living language.

A Preface to the New Testament

By Dr. Paul S. Minear

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A READER'S PRAYER

O Thou who hast spoken to others through the words of this Book, speak also to me. Today may thy message proclaim a new beginning for my faith, a new forgiveness of my sins, a new center for my devotion, a new goal for my soul. In the midst of life's uncertainties, its joys and its sorrows, keep my ears open to thy message, to its mysteries and its meanings. Should I fail to hear today what my heart craves, draw me back again tomorrow to hear thy quiet voice. Amen.

A WORD TO THE READER

The New Testament is addressed to you. It is not the special possession of priests and scholars, monks and missionaries. It was written by the people and for the people; and not for all people in general, but for individual men and women like yourself. It is not a riddle for you to solve nor a magic charm for you to use, but a message for you to hear.

The New Testament is a library. Its shelves are lined with the earliest writings of men called Christian, writings which reflect every aspect of their dramatic existence. These writings tell the strange story of God acting in the life of a man called Jesus. The story centers in the awful death of this man on a cross; it tells of God's choice of that crucified man to reveal his purpose and his power; it points to the revolution which that cross produced in human hearts and in human history; it arrests the reader with a tribute to the freedom and faith, the courage and hope which that cross released. Christians preserve these books because, once knowing them, they cannot forget them. Once confronted by the strange man on the cross, they cannot escape him.

Yet the store-house of New Testament treasures does not open with just any key. Many readers find baffling puzzles, an uncharted jungle of strange ideas and attitudes. They do not know where to start, how to find what they need, what to

listen for, how to translate ancient stories into modern meanings. If you belong to this group of readers, the following suggestions may serve to direct you in your use of this library.

SOME SIGN-POSTS

1. Read when you are alone, when you have time to think seriously about yourself, when you want to understand your own life and death, when you reflect about the source and goal of that inner center which you call yourself.

2. Read quietly and slowly, not as you race through the daily newspaper. Don't always read at the same pace; get in step with the material you are reading. At times each verse will require pondering; at times a paragraph or a chapter is the natural unit of thought. "Not snap-shots but time-exposures" should be the rule.

3. Read with all your senses alert and active. Don't be content with seeing the words; speak them aloud so that you can hear them. Taste them for saltiness of wit or irony. Picture the setting for each separate scene. Get the feel of the atmosphere. Ask constantly the question: "Why was this written, how did early Christians use it, what did it mean to them?"

4. Reading is a two-way conversation in which you participate. Visualize yourself as a character in the stories. Talk back, raise questions, disagree. These writings, when they are understood, always cause conflict.

5. Express your reactions by underlining, notes in the margin, question marks, exclamation points. Cut out pages for your diary if you wish; few books are more easily replaced and none more important to have where and when you want it.

6. When you find a statement that strikes fire, copy it and repeat it aloud several times. Jot down the chain of thought it starts. Let it lie near the surface of your mind for a whole day as a magnet to your thoughts.

7. The only reason for conversation is to discover a word not your own, to hear another voice. Forcing your prejudices upon another's lips kills the friendship. If you do what many people do—tell the New Testament what it must say—you lose a friend.

8. What should you do when you strike a snag? Don't be surprised. Every library has such riddles. Move on to a section more clear and interesting. Remember that you are not studying a text-book but reading personal letters from Christian friends of other lands and generations.

9. First and last, the New Testament halts you with this claim: "God has here a word for you." You will not hear it if you read only for information or enjoyment as, for example, when you scan the Reader's Digest. But if you see yourself as the object of God's action, then you will hear him speaking. Upon his will you are dependent. He has a purpose for you; read to grasp that purpose.

10. When he speaks, your immediate inner response is all-important. When he condemns, bow in penitence. When he offers help, rivet your hope on that assurance. When he commands, obey. Tomorrow's promise is reached by the path of today's faithfulness. Reading the New Testament is an invitation to participate in God's activity in history. The epic told in these pages is an unfinished story which your life helps to complete.

SOME WELL-KNOWN PASSAGES

The Lord's Prayer Mt. 6.9-13
The Hymn to Love I Cor. 13
The Beatitudes Mt. 5.3-12
The Sermon on the Mount Mt. 5-7

TWENTY-FIVE PARABLES OF JESUS

The Lost Sheep Lk. 15.3-7
The Lost Coin Lk. 15.8-10
The Lost Son Lk. 15.11-32
The Rich Man and the Poor Man Lk. 16.19-31
The Servant's Duty Lk. 17.7-10
The Pharisee and the Publican Lk. 18.9-14
The Persistent Widow Lk. 18.1-8
Counting the Cost Lk. 14.28-33
Low Seats and High Seats Lk. 14.7-11
On Inviting Guests Lk. 14.12-14
The Great Supper Lk. 14.15-24
The Fruitless Tree Lk. 13.6-9
The Rich Fool Lk. 12.16-21
The Returning Lord Lk. 12.35-38
The Talents Lk. 19.11-26
The Ten Virgins Mt. 25.1-13
The Last Judgment Mt. 25.31-46

The Two Sons Mt. 21.28-32
The Laborers Mt. 20.1-16
The Good Samaritan Lk. 10.29-37
The Sower and the Seeds Mk. 4.1-9
The Unmerciful Servant Mt. 18.23-35
The Treasure Mt. 13.44-46
The Weeds Mt. 13.24-30
The House on the Rock Mt. 7.24-27

AN OUTLINE OF THE NEW TESTAMENT

A. Four Interpretations of Jesus
   - A dramatic account of his mission: Mark
   - A comprehensive collection of his teachings: Matthew
   - A beautiful account of his life: Luke
   - An interpretation of his meaning for the world: John

B. Letters from a great apostle, Paul, to his friends
   - The most complete statement of his thought: Romans
   - A vivid picture of life in an early church: I Corinthians
   - Episodes in conflict between a leader and his church: II Corinthians
   - The Gospel's declaration of independence from the law: Galatians
   - The character and charter of the Church: Ephesians
   - Gratitude to helpful comrades: Philippians
   - Advice to a church struggling with heresies: Colossians
   - Encouragement to a suffering church: I, II Thessalonians
   - A plea for an escaped slave: Philemon
   - The heritage of Pauline tradition interpreted as a standard for the ministry: I, II Timothy, Titus

C. Two discourses on Christian duties and privileges
   - The supremacy of Christ: Hebrews
   - The necessity of active goodness: James

D. Letters of guidance in Christian unity and discipline
   - Address to Christians facing martyrdom: I Peter
   - Threats against false leaders: II Peter
   - The demands of fellowship and faith: I John
   - The dangers of heresy: II, III John
   - A trenchant warning to false leaders: Jude

E. A vision of triumph beyond tragedy
   - "To him that overcometh—life": Revelation

TWO CYCLES OF READING

(Read these in the order suggested)

From despair to faith

1. The tragedy of the world	Romans 1.18—2.16
2. My own situation	Romans 3.9-18; 7.14-24
3. God speaks to me	Luke 15
4. How shall I answer Him?	Luke 18.9-17
5. He promises forgiveness in Jesus	Luke 1.46—2.20
6. Jesus proclaims release	Luke 4.16-30
7. He forgives and heals	Luke 5.12-32
8. And calls men to the kingdom	Luke 12.13—13.9
9. He is forsaken and killed	Mark 14.1—15.39
10. But God chose him for a unique mission	I Corinthians 15.1-28
11. This is foolish and absurd to most men	I Corinthians 1.18—2.16
12. But to some it reveals God's mercy	Romans 5
13. Peter calls to repentance	Acts 3
14. And John calls to faith	John 3.1-21, 31-36
15. Faith brings new joy	John 15
16. Courage for living	II Corinthians 4.1—6.10
17. And new standards of action	Matthew 5.1—7.27
18. Faith demands faithfulness	Matthew 25
19. Establishes hope	Romans 8
20. And instils the love that abides	I Corinthians 13

From death to life

1. A picture of catastrophe	Revelation 6
2. An experience of death	Romans 7
3. Jesus confronts men	Mark 1.1-39
4. One view of his message	Matthew 13
5. Another view	John 8.1-36
6. Men reject Jesus	John 1.1-18
7. He is killed	Acts 13.16-41
8. The meaning of his death (a)	Hebrews 1.1—3.14
9. The meaning of his death (b)	Revelation 4, 5

10. The meaning of his death (c)	Philippians 2.1-18
11. The living Christ talks to men	Luke 24.1-35
12. Brings life to men,	I Peter 1.3—2.10
13. And abides in them.	I John 1, 2, 3
14. They become his body	I Corinthians 12.1-27
15. And are delivered from slavery to sin	Romans 6
16. He gives them new tasks,	Luke 10
17. Renews their mind	Romans 12, 13
18. His disciple is a soldier	Ephesians 4.17—6.20
19. Faith involves suffering	Hebrews 10.32—12.13
20. But ultimately God reigns in Christ	Revelation 19-22

Marks of the Christian Life

1. Repentance and Humility
   - Matthew 21.28-32
   - Luke 15
   - Luke 18.1-14
   - Romans 12.1-8
   - I Corinthians 4
   - Philippians 2.1-18

2. Faith and Confidence
   - Luke 17.5-18
   - Matthew 11.25-30
   - Hebrews 11.1—12.3
   - Galatians 3.23—4.7
   - John 4.5-42
   - Revelation 3.14-22

3. Obedience and Loyalty
   - Mark 3.31-35
   - Mark 12.28-34
   - Luke 6.43-49
   - Matthew 25
   - Philippians 3.7-21
   - I Peter 2.1—3.12

4. Forgiveness
   - Matthew 6.6-15
   - Matthew 18.23-35
   - Luke 6.27-42
   - John 7.53—8.10
   - Romans 12.9-21
   - Acts 10.34-48

5. Courage and Sacrifice
   - Mark 10.17-45
   - Matthew 10.16-39
   - II Corinthians 4.7-18
   - I Peter 3.13—4.19
   - Acts 3.1—4.22
   - Revelation 7.9-17

6. Joy and Hope
   - Luke 1
   - Romans 5.1-11
   - John 14
   - Philippians 4.4-20
   - Hebrews 6
   - I Corinthians 15.50-58

7. Honesty and Sincerity
   Matthew 6.1-18
   Matthew 5.21-37
   James 3
   Acts 5
   John 18
   Titus 1.10-2.14

8. Love and Helpfulness
   I Corinthians 13
   Luke 10.25-37
   Luke 16
   Romans 14.1—15.7
   I John 3.1—4.21
   Hebrews 13

9. Christian Fellowship
   I Corinthians 12
   John 17
   Ephesians 1, 2
   Acts 2.22-47
   Ephesians 4
   James 5.7-20

10. Summaries of Christian Duties
    Matthew 5-7
    Romans 12-15
    Galatians 5.13—6.10
    Colossians 3.1—4.6
    James 1-2
    I Peter

The Light that Makes a Difference

By Mrs. John W. Brush

Addressed to The Divinity Dames,
at their Candlelight Service
in the Seminary Chapel, October 7, 1952

As we gather for a candlelight service at the beginning of a new year I wish that we might pause for just a minute to remember each in our own hearts and minds other candlelight services that have been moments of high dedication. For many of us similar services at conferences by the seaside or lakeside or on a hilltop may well be recalled for all that they have added to our Christian growth. For myself I like to remember the lines of young people filing out of the temple at Ocean Park, Maine, with their lighted candles, singing, "The Light of the World is Jesus," and then going quietly to

their tents to try to make the inspiration of the hour theirs. I have found among my souvenirs candles that have become somewhat flattened over the years but with the guarding paper around them marked and dated so as to bring back to me a service that I loved. There is a candle from college days and one, very sweet smelling, of beeswax, made by hand by the Moravian women of Bethlehem, Pennsylvania, for a Christmas Eve Love Feast, as they call it. Some of you will have memories of services in other countries, and in many of them all races may have been gathered together. Perhaps we can catch the glow of some of these services and make them part of ours tonight.

I have made a hobby of the study of stained glass so it is easy for me to bring you a little story I have in my collection. It is the story, told a few years ago by the Dean of Yorkminster of his experience at the Cathedral on a Christmas morning. It was one of those misty, foggy mornings that the English people know so very well in the winter time. The Dean had made his way to an early service, and when from the foggy street he entered the Cathedral, he was shocked by a great blaze of light. At first it seemed to him that the great minster was afire. In a glorious sense it was, for through the clerestory windows far above the street, and far above the floor of the Cathedral, — above the fog, — the morning sun was pouring its light through the windows, and while it was dark with thick fog outside, the inside of the great church was ablaze with light. Light from Above!

This is a parable surely. The windows of the minster were high enough to reach up and welcome the morning light, and that made all the difference. The church would have stayed in the murky half light if it had not been so constructed that there were very high windows opening up to a higher sphere. Just so the light of God's love as revealed in Christ is there ready for us if we can build high enough above the fog that so easily engulfs us.

Many years ago when my husband was a student here on the Hill, he was, for three summers, pastor of a little church on an island off the coast of Maine. Everyone there was afraid to board the new young minister when he first went, so he lived alone in a fisherman's tiny shack. To reach it he had to pass the farmhouse of wonderful people who became his very dear friends. There was a Sunday evening service at the little

church but there were no automobiles allowed on the island in those days and the good people in the farmhouse were too frail to walk the two miles a second time on Sunday. So they retired early, but they did not forget the minister. Often as he walked down the long lonely lane toward his shack, at a bend in the road he would see a candle lighted in the kitchen window of the farmhouse. That was a signal that there was something to eat on the kitchen table. He would go in and find a wonderful strawberry shortcake or chocolate pie and a glass of milk. And after he had eaten he would blow out the candle, quietly close the door, and go on to his shack. The candle meant so much more than a signal. It represented the Christian love that filled that home. One of the maiden ladies who was responsible for this thoughtfulness was even then becoming an arthritic cripple. Later she was to spend many years in bed scarcely able to move at all, but always she kept a real glow in her life. People flocked to see her for the strength they received from her. She had indeed the high clerestory windows in her life and she shared generously the light that streamed through.

* * * * *

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." It is my hope that our year together on the Hill may be so enriching that we shall not dwell in darkness or even the twilight but that we may have such a long reach upward that, as the light shone through the high clerestory windows, the light of God's love may shine brightly through us. It is the light that makes all the difference.

Teach me Thy truth, O Christ, my light,
the truth that makes me free
That in the darkness and the light,
my trust shall be in Thee.

Review of Lectures at Annual Fall Convocation

Edited by Dr. Charles W. Gilkey

CLASSICAL PROTESTANTISM

By Professor John S. Whale, M. A., D. D.

Wednesday, October 15, brought to the Hill sunny autumn weather, colorful foliage approaching its peak, and one of the larger gatherings of recent years to hear four notable lectures. President Gezork introduced as the Stephen Greene Lecturer Professor John S. Whale, well-known British Congregational theologian now teaching at Drew University, for his opening lecture on "Classical Protestantism."

Dr. Whale devoted his entire hour to a study of Martin Luther, the anniversary of the posting of whose epoch-making theses was widely celebrated as Reformation Sunday on October 26: a "brave and reluctant rebel," with whose "Here I stand" at Worms modern history may fairly be said to begin.

What does Luther mean for us today? Contemporary answers run the gamut from hostility to hero-worship. While Jesuits still call him "a pretentious degenerate," Goethe saw in him "always a contemporary, especially in Germany"; and for Schiller, he was the great liberal and likewise the great German. To Troeltsch as to Harnack he seemed still a mediaevalist: but the Barthian theologians of today rate him quite otherwise. In any case a giant — like Marcion and George Fox: a great reductionist and simplifier.

But Luther's simplifications were not those of a systematic theologian who has harmonized the Christian gospel into a consistent series of logicalities which lead one straight into the others. Rather there are four profound religious paradoxes which are fundamental in Luther.

I. The **Law** and the **Gospel.** Luther meant by "the Word": "Christ, God's Son, is our Saviour." The Law proclaims to men God's holy will, judging the thoughts and hearts of men no less than their deeds. But who then can be saved? For "the whole man" is for Luther pervaded by "the shameful I" — and the inevitable spiritual result is despair. But it is

part of what he called "God's strange work" to bring to us through Christ the Gospel of God's redeeming grace. As Kierkegaard was to put it later: "No man can know God as his friend who has not known Him as his enemy." The evangelical function of the Law is that of a divinely given mirror, revealing beneath its "Nay" the Everlasting "Yea" of God's redeeming love. "Righteousness is a gift to us, not a merciless claim against us."

II. **Grace** and **Faith: sola gratia, sola fidei.** These are the divine and the human sides of salvation. Though this evangelical gospel had been repeated in words, it was really invalidated in the mediaeval church by its moralism and legalism. Even for Augustine (the most complicated figure in the history of doctrine), merit is made possible by infusions of grace; and justification is for him the completion of a long process. This left even Augustine with no evangelical doctrine or sense of assurance. "Catholicism is one of those many religions which know no welcome to the sinner until he has ceased to be one." It was Luther who broke entirely with the idea of merit, and went back to Paul. "While we were yet sinners, Christ died for us." "God justifies the ungodly . . . . man has no claim on God." This is unreasonable; it is even "irrational": but it is the Gospel. This is what makes it **good news** for sinful men. Gregory the Great had written: "Holy Church mingles hope and fear for the faithful," and the mediaeval church had traded on this uncertainty.

III. Therefore we are always "unprofitable servants": but nevertheless we may have **assurance**; that is our Christian duty. The grace of God is not capricious, nor is it given by degrees. For Roman Catholic mediaevalism forgiveness was conditional, and therefore untrustworthy. But the Protestant doctrine and ground of assurance is firmly set forth in one of our familiar hymns:

> "I've found a Friend, O such a Friend:
> He loved me 'ere I knew Him.
> He drew me with the cords of love,
> And thus He bound me to Him."

For the Roman Catholic, such assurance is religious presumption: for the Protestant it is a Christian privilege and duty. For the New Testament, as James Denny pointed out, it is simply a **fact.**

IV. Luther was no more an **antinomian** than was Paul: an unethical evangelicalism would have been blasphemy for him. "It would be a novel criticism of our Puritan forbears that they stood for any relaxation of moral earnestness."

In thanking Dr. Whale for this first lecture, President Gezork remarked that this eloquent tribute to the great German Reformer was the more significant on the lips of an English Congregationalist, speaking to an audience of American Free churchmen.

OUR WITNESS IN THE MODERN WORLD

By Professor John S. Whale, M. A., D. D.

Introduced by Professor Hazelton, Dr. Whale give his second lecture in the early afternoon on this subject. He quoted Calvin first to the point that wherever the Word of God is preached, and the sacraments are duly celebrated, there is the Church of Christ. The Word of God is to the reformers what Grace was to the Mediaeval Church: the source of the authority and power of the preacher.

For too many modern Protestants these great words have lost their significance; as, for instance, for the methematician who asked, "Does Easter have any particular significance?" Here is the handwriting on the wall for our modern paganism, to which the Christian gospel is a dead letter. Our supreme task lies in the field of apologetics; we have to translate to our contemporaries what is virtually an unknown language — sometimes even inside the church itself.

Modern apologetics in this contemporary situation must neither repeat nor repudiate the older answers. Old coins are only museum pieces, and have to be reminted before you can currently trade with them. The Gospel is in our time neither "the evolutionary optimism of yesterday, nor the oracular pessimism of today." It is rather:

1. A word about the creature called man.

2. A word about the man called Christ.

Man is evil as well as spiritual; something is radically and mysteriously and continually wrong with him. **Homo hominibus lupus.** The real issue about germ warfare is not that we have done it, but that we are not unprepared to do it! "The

rosy New England view of human nature" was not Jesus' view of human nature: "If ye, being evil . . . ." Jesus' parable of the Pharisee and the Publican insists on the badness of goodness; there is no part of human nature that is uncorrupted — not even its virtues.

Carlyle's mother made a profound reply to her son when the latter remarked that if he were a preacher, he would say: "You know what you ought to do; well, go and do it." "Aye, Thomas, but can you show them **how**?" Reinhold Niebuhr's Gifford Lectures have brought this realization home to the minds and consciences of our own generation. Moral uplift is not by itself a "gospel." Christianity stands or falls with the life and death of Jesus Christ. "The cross is crucial." Here is revealed man's sin and God's love; there is nothing worse and nothing better in human history. Here are not simply sins, but **sin**. "Even the most spiritual virtues are here shown to be shadowed by sin." The men around the cross were not insincere men; it was the churchmen of the time, thinking they were doing God service, who shouted "Crucify Him."

Here, however, was revealed also God redeeming and transforming man's evil by His own outgoing love, at the very point where evil was most concrete and least ambiguous. Luther called the cry of dereliction from the cross "eine verlorene Liebe" — "a lost love."

All this is witnessed and evidenced by the resurrection: "If Christ be not raised, your faith is vain." Without the resurrection, the cross of Christ is unrelieved tragedy, and the Church of Christ as good as dead. But how was it done, we moderns ask. We do not know how it was done. As D. S. Cairns put it once, "It is the land where great mists lie — but where the great rivers rise." We cannot explain or begin to conceive how it was done. The vital question is rather **what** was done: the church of the Spirit was born. Belief in the resurrection is not therefore an appendage to the gospel; it **is** the Christian faith. "This is the Lord's doing, and it is marvelous in our eyes."

THE MODERN PREACHER AND HIS AUTHORITY

By The Reverend Gene E. Bartlett, D. D.

The John M. English Lecturer, Rev. Gene E. Bartlett of Evanston, Illinois, was introduced as the son of a Baptist parsonage in the Ohio Valley. After his graduation from

Colgate-Rochester, Dr. Bartlett's first pastorate of five years in Syracuse was followed by a longer ministry in Columbia, Missouri, next the campus both of the University of Missouri and of Stephens Junior College. There began a close relationship of mutual understanding with college students and faculties which has marked his ministry ever since. Five years ago he went to the First Baptist Church of Evanston, one of the strong churches in the Chicago Metropolitan area, near the campus of Northwestern University. As one of the clearer voices among the younger ministers, his influence widens and deepens throughout the Middle West, especially among students and young people who "hear him gladly."

Dr. Bartlett's first lecture sounded its keynote in its opening sentence: "There come times when, whether he likes it or not, the minister must examine his credentials." This necessity arises not only from the questioning and challenging mood of our confused generation, but from the inner needs of the preacher's own very human mind and heart; and it is reinforced by the "hankering for something deeper" which found a layman's utterance in the famous editorial in "Fortune" a decade ago: "When we turn to the pulpit, what we hear is the echo of our own voices." This authority cannot be conferred by any ecclesiastical investiture. "Ordination is not inoculation against the chills of cowardice and the fevers of self-seeking." It is rather "a recognition of what God has done in the soul of another man." "There is something fundamentally and inescapably individual about the preacher's authority. It cannot be transmitted by men. It can only be recognized."

"The primary source of the authority of the Christian pulpit lies in the nature of God. . . . . We know him only because He has made Himself known. We love Him because He first loved us." This revealing Word has been spoken to and for us Christians in Jesus Christ our Lord. "The light of the knowledge of the glory of God has shined for us in the face of Jesus Christ."

But given this primary source in the Christian revelation, as a secondary source "preaching finds its authority when the preacher is clearly identified with his own time." He must have "deeply felt with, lived with, hoped with, and suffered with his own generation." This has been strikingly true of the great preaching of Christian history, such as that of Augustine, Beecher, Bushnell, Gladden, Rauschenbusch. Such

preaching has "reflected the eternal but has also borne the mark of the contemporary."

In the preface to the single volume of F. W. Robertson's sermons published some years after his death, his own son suggests three secrets of his father's power as a preacher; secrets "as valid today as then . . . . . the summary of the requirements for preaching authoritatively in any generation." First, "men felt he was real." Second, he was "entirely in earnest." Third, "He was essentially courageous."

These searching truths we can meet "only by throwing ourselves upon God in simple access of faith and in the compulsion of anxiety." . . . . "We hold this ministry by the mercy of God." This involves both time in the study and time in the closet. "We men of God have become too much men about town." Here is the true source of the preacher's courage in the face of opposition: "It is this outside sign of an inward trust . . . . preaching with authority is always a ministry and a miracle. It is the gift of God. Within the words of men can be heard the clear overtones of the Word of God."

THE PLACE OF PREACHING IN CONVERSION

By The Reverend Gene E. Bartlett, D. D.

Dr. Bartlett's second lecture, introduced by Dr. E. H. Linn of our own faculty, came at the end of Convocation Day, when some hearers had left the Hill, and those who remained were partaking of the fourth consecutive course of very solid intellectual and spiritual fare. His subject was one which might easily have been treated in purely traditional, if not indeed platitudinous, terms. But thanks to the freshness and constructiveness of his thinking, and the modesty with which he declared that his approach was only exploratory and that he did not know all the answers to the questions he was concerned about, many of his hearers must have felt that last hour to be one of the most stimulating and profitable of the entire day.

He began with the tale of a little American lady who was being shown through Westminster Abbey on her first visit to Europe. After the party had nearly completed their tour, she turned to the guide and said: "Young man, all this is very interesting; but what I want to know is, has anyone been saved here recently?"

That is an embarrassing question for most ministers of our generation in the light of the New Testament emphasis on "newness of life" as the authentic mark of the Christian. The modern church in America is evidently effective in its enlistment program, as witness the statistics of steady increase, both absolutely and relatively to the total population, in church membership; but how many of these thousands of new members give convincing evidence of being "new creatures" in the Pauline sense? So far we might have been sitting in at the workers' meeting before any traditional evangelistic campaign. But then came an insight into the nature of our own time that made the whole question come very much and very vigorously alive. "Modern man is a ready candidate for conversion. Someone is going to win him. More exactly, some one is converting him. . . . . This is a time of competitive conversion."

Many people believe today that better education can create new persons out of old. Social change and revolution are promising mankind new and better persons as their end result. In America a recent auto advertisement called the key to its new model "the key to a better life!" And how many people are looking to psychiatry, or at the very least to "psychological adjustment," as a resource for making themselves over into new persons.

It is important to note that "the distinctive mark of Christian conversion is not in a pattern, but in an experience which takes contemporary form." It is therefore different for different generations, as well as for different individuals.

What now can the preacher do to make his sermons more fruitful in genuine conversions? First and foremost, he must remember Henry Drummond's wise word that Christianity does not need more advocates; it needs more witnesses. Second, he must bear witness to what God has done, before he begins to exhort men as to what they should do; for the Gospel is "the proclamation of the actions of God." "We love because He first loved us."

There are certain points of appeal of which the preacher can today make special use in these matters. One is the widespread and growing sense of meaninglessness in life. Another is that men of today are many of them much more responsive to the appeal of social concern than to that for personal salvation. As H. H. Farmer points out in "The Servant of the

Word," this is one among several changes from the days of the older evangelism that helps us to explain why its methods have so little effect today — especially among students. But the appeal for social concern must lead in any deeply Christian sequence to a new sense of personal transformation.

Finally and most important, the preacher must always remember that neither he nor his program nor his church can really "convert" people into new creatures. Only God Himself can do that. But God does use his servants, through their lives even more than by their words, "to empower and not merely to enlighten, to convert and not merely to convince." Through this assurance of faith "the preacher comes to maturity in a balance between urgency on the one hand and serenity on the other. . . . . We must answer for our actions, God will answer for our powers."

A SPECIAL CONVOCATION

Theme:

"An Effective Ministry For Our Time"

Friday, November 14, 1952

11:30 A. M.

Registration of Guests — Noyes Hall

12:30 P. M.

LUNCHEON

Noyes Hall

Invocation . . . . . Mr. Robert C. Shoemaker
Moderator, Massachusetts Congregational Conference

Announcements

AFTERNOON SESSION 2:15 P. M.

Chapel, Colby Hall

Mr. Howard W. Cole, *Presiding*
Chairman, Newton Board of Trustees

Organ Meditation . . . . . Mr. Jet E. Turner
School Organist

Devotional Period . . . . Dr. Albert Buckner Coe
Minister and President, Massachusetts Congregational Conference

Panel Discussion

"IS THE THEOLOGICAL SCHOOL PRODUCING THE KIND OF MINISTERS THE CHURCHES NEED TODAY?"

Dean Vaughan Dabney, *Moderator*

Dr. Fred S. Buschmeyer
Associate Minister and Secretary, General Council, Congregational Christian Church

Mr. Howard S. Russell
Member of the Massachusetts State House of Representatives

Mr. Lucius E. Thayer
Attorney, Hale & Dorr, Boston

Benediction . . . . . Dr. Thomas S. Roy
Worcester, Massachusetts

3:30 P. M.
RECESS

4:00 P. M.
The President's House
Informal Tea followed by Tours of the Campus

EVENING SESSION 6:30 P. M.
Noyes Hall

CONVOCATION DINNER

DR. M. RUSSELL BOYNTON, *Presiding*
Chairman of the Joint Administrative Committee and President, Andover Board of Trustees

INVOCATION . . . . . Dr. Isaac Higginbotham
Executive Secretary, Massachusetts Baptist Convention

INSPIRATION OF MUSIC . Andover Newton Student Choir
Under direction of Mr. David Ralph Maclean

"A LAYMAN LOOKS AT THE MINISTRY" . Mr. Roy F. Williams
Executive Vice-President, Associated Industries of Massachusetts

"LOST BECAUSE LEADERLESS" . . Dr. Milton C. Froyd
Director of Research, Colgate-Rochester Divinity School

"ANDOVER NEWTON ACCEPTS THE CHALLENGE"
Dr. Herbert Gezork
President of Andover Newton

AWARDING OF LAYMEN'S CITATIONS

PRAYER OF DEDICATION AND BENEDICTION Dr. Frederick M. Meek
Minister, Old South Church, Boston

Saturday, November 15

BREAKFAST 8:30 o'clock
The Harvard Club of Boston
SPECIAL MEETING OF THE BOARDS OF TRUSTEES

HONOR ROLL
OF CONGREGATIONAL CHURCHES

The following churches contributed funds to meet the current needs of Andover Newton Theological School

Fiscal Year July 1 1951, to June 30, 1952

MASSACHUSETTS

ANDOVER
- West Congregational Church

ARLINGTON
- Park Avenue Congregational Church

BARRE
- Barre Congregational Church

BILLERICA
- First Congregational Church

BOSTON
- Old South Congregational Church
- Dorchester
  - Pilgrim Congregational Church
- Hyde Park
  - First Congregational Church
- Jamaica Plain
  - Boylston Congregational Church
  - Central Congregational Church
- Roxbury
  - Eliot Congregational Church
  - St. Mark Congregational Church

BOYLSTON
- First Congregational Church

BRAINTREE
- First Congregational Church

BRIDGEWATER
- Central Square Congregational Church

BROCKTON
- Porter Congregational Church

BROOKLINE
- Harvard Congregational Church
- Leyden Congregational Church

CONCORD
- Trinitarian Congregational Church
- West Concord
  - Union Church

CHELMSFORD
- Central Congregational Church

CUMMINGTON
- Village Congregational Church

EASTON
- South Easton Congregational Church

FAIRHAVEN
- First Congregational Church

FALL RIVER
- First Congregational Church

FRAMINGHAM
- Plymouth Congregational Church

FRANKLIN
- Federated Church

FITCHBURG
- Rollstone Congregational Church

GROTON
- Union Congregational Church

GREENFIELD
- First Congregational Church

GREENWOOD
- Union Church

HAVERHILL
- Bradford
  - The Church of Christ

HOLLISTON
- First Congregational Church

IPSWICH
- First and South Congregational Church

LAWRENCE
- Lawrence Street Congregational Church
- Riverside Congregational Church

LEOMINSTER
- Pilgrim Congregational Church

LEXINGTON
- Hancock Congregational Church

LUNENBERG
First Congregational Church
LYNN
Central Congregational Church
MELROSE HIGHLANDS
Melrose Highlands Congregational Church
NATICK
First Congregational Church
NEEDHAM
Evangelical Congregational Church
NEWTON
Eliot Church of Newton
Auburndale
Auburndale Congregational Church
Newton Centre
First Church in Newton
Newton Highlands
Newton Highlands Congregational Church
Newtonville
Central Congregational Church
Waban
Union Church in Waban
West Newton
Second Church in Newton
NORTH ADAMS
First Congregational Church
QUINCY
Bethany Congregational Church
ROCKLAND
First Congregational Church
SHARON
First Congregational Church
SOMERSET
Somerset Centre Congregational Church
SOMERVILLE
First Congregational Church
SPRINGFIELD
Hoe Congregational Church
STONEHAM
First Congregational Church
SWAMPSCOTT
First Congregational Church
WAKEFIELD
First Congregational Church
WALTHAM
First Congregational Church
WALPOLE
United Church in Walpole
WATERTOWN
Phillips Congregational Church
WELLESLEY HILLS
First Congregational Church
WEST BOYLSTON
First Congregational Church
WESTBORO
Evangelical Church
WEST PEABODY
West Peabody Congregational Church
WHITINSVILLE
Village Congregational Church
WORCESTER
Bethany Congregational Church
Central Congregational Church
Chestnut Street Congregational Church
Hadwen Park Congregational Church

CONNECTICUT

NEW HAVEN
First Church of Christ

ILLINOIS

SAVANNA
Community Church

KANSAS

WICHITA
Pilgrim Congregational Church

MAINE

BRIDGTON
First Congregational Church

SOUTH PORTLAND
First Congregational Church

MONSON
Community Church

MICHIGAN

DETROIT
Brewster Pilgrim Congregational Church

MINNESOTA

AUSTIN
First Congregational Church

NEW HAMPSHIRE

EAST JAFFREY
Federated Church

NEW JERSEY

IRVINGTON
Second Congregational Church

NEW YORK

FAIRPORT
First Congregational Church

RHODE ISLAND

BARRINGTON
First Congregational Church

VERMONT

BURLINGTON
First Congregational Church

MIDDLEBURY
Middlebury Congregational Church

HONOR ROLL
OF BAPTIST CHURCHES

The following churches contributed funds to meet the current needs of Andover Newton Theological School

Fiscal Year July 1 1951, to June 30, 1952

MASSACHUSETTS

AGAWAM
- First Baptist Church

ARLINGTON
- Trinity Baptist Church

BEVERLY
- First Baptist Church

BOSTON
- First Baptist Church
- Dorchester
  - Dorchester Temple
  - First Baptist Church
  - Immanuel Baptist Church
- Hyde Park
  - First Baptist Church
- Roslindale
  - Roslindale Baptist Church
- West Roxbury
  - Stratford Street Baptist Church

BROCKTON
- First Baptist Church

BROOKLINE
- Brookline Baptist Church

FALL RIVER
- First Baptist Church

FITCHBURG
- First Baptist Church

FRAMINGHAM
- Park Street Baptist Church

FRANKLIN
- Federated Church

GRAFTON
- First Baptist Church

GREENFIELD
- First Baptist Church

GREENWOOD
- Union Church

HAVERHILL
- First Baptist Church

HOLYOKE
- Second Baptist Church

LAWRENCE
- First Calvary Baptist Church

LEOMINSTER
- First Baptist Church

LEXINGTON
- First Baptist Church

LOWELL
- First United Baptist Church
- Calvary Baptist Church

LYNN
- First Baptist Church
- Washington Street Baptist Church

MALDEN
- First Baptist Church
- Morse Brotherhood, First Baptist Church

MANCHESTER
- First Baptist Church

MEDFORD
- First Baptist Church
- Shiloh Baptist Church
- West Medford Baptist Church

MELROSE
- First Baptist Church

MILTON
- Mattapan Baptist Church

NATICK
- First Baptist Church

NEEDHAM
- First Baptist Church

NEW BEDFORD
- First Baptist Church

NORTH TEWKSBURY
- First Baptist Church

NEWTON CENTRE
- First Baptist Church in Newton.

NORTHBORO
- Trinity Baptist Church

NORWOOD
- First Baptist Church

PITTSFIELD
First Baptist Church
READING
First Baptist Church
ROCKPORT
First Baptist Church
SALEM
First Baptist Church
SOMERVILLE
West Somerville Baptist Church
SPRINGFIELD
Park Memorial Baptist Church
First Baptist Church
West Springfield Baptist Church
STONEHAM
First Baptist Church
TAUNTON
Winthrop Street Baptist Church
WAKEFIELD
First Baptist Church
WALTHAM
First Baptist Church
WATERTOWN
Belmont Street Baptist Church
First Baptist Church
WESTON
First Baptist Church
WOLLASTON
Wollaston Baptist Church
WORCESTER
First Baptist Church

CONNECTICUT

HARTFORD
Central Baptist Church
SUFFIELD
Second Baptist Church

ILLINOIS

AURORA
First Baptist Church

MAINE

SPRINGVALE
First Baptist Church
MONSON
Community Church

NEW HAMPSHIRE

EXETER
First Baptist Church
NASHUA
First Baptist Church
PORTSMOUTH
Middle Street Baptist Church

NEW JERSEY

TENAFLY
Demarest Baptist Church

NEW YORK

ALBANY
Emmanuel Baptist Church
GARDEN CITY
Church-in-the-Garden,
First Baptist Church

RHODE ISLAND

GEORGIAVILLE
First Baptist Church
HARRISVILLE
Berean Baptist Church
NORTH SCITUATE
First Baptist Church
PAWTUCKET
First Baptist Church
Memorial Baptist Church
PROVIDENCE
First Baptist Church
East Providence
First Baptist Church
WARREN
First Baptist Church

WEST VIRGINIA

CLARKSBURG
Clarksburg Baptist Church

DONATIONS TO ALUMNI FUND

since June, 1952

NEWTON

1905
Albert Frank Ufford

1911
*E. Carroll Condict

1912
Ernest L. Converse

1913
William C. Smith

1914
Guy L. Vannah

1915
Frederick W. French
Harry E. Owings

1920
William A. Duncan

1923
Frank B. Fagerburg

1925
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1930
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1932
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1919
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1933
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Ruth Belknap Raynor

1934
A. George Reinelt

1935
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1945
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* Donations received prior to June, 1952, and omitted in error from June Bulletin. The Alumni Office extends apologies to these loyal alumni.